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YWCA REPORT

The tenth enlarged session of the Executive Committee of the YWCA National Committee closed in Peking on June 8. The conference was presided over by Mrs. J. H. Sun, YWCA President; Miss Cora Deng, General Secretary, reported on the work of the past two years (presumably since the last previous meeting of this sort). In 1949 Mrs. Miriam H. S. Young was Acting Chairman, and Miss Tsai Kuei was General Secretary, while Cora Deng was Industrial and Mass Education Executive. Mrs. Sun was not listed in the 1949 Directory in connection with YWCA personnel at all.

Miss Deng reported that there are now 13 city associations - in Peking, Tientsin, Shanghai, Chungking, Canton, Amoy and seven other cities - with nearly 400 members on the executive boards and working staff. In 1949 there were 15 city associations and two rural associations. In the past year attendance at the different activities organized by the associations reached 250,000.

These activities included hymn services, bible classes, summer and winter conferences, fellowship groups, discussions on religion, and activities during the Christian festivals. Talks on science, child-care and education and discussions of new books were also held. Ten of the associations had organized literary classes, and part or full time schools for women. Classes in sewing, accounting, piano playing, typing, foreign languages and child-care had been set up. Nine of the associations had opened nurseries to help working mothers.

Miss Deng stated that the YWCA was united with and cooperating with the churches and other Christian organizations. Mrs. Sun reported plans to take in more members and to work to broaden the knowledge and educational and vocational level of its members and of other women.

The conference voted to send messages of greeting to the forthcoming World Assembly for Peace and the World Congress of Mothers (two Communist front organizations).

CH'UNG CHI COLLEGE

An attractively printed and illustrated bulletin of this Christian College was published in Hong Kong in March. Although it seems to be usually called Ch'ung Chi (Worship Christ) in English as well as Chinese, the Bulletin suggests the name "Christ College" for English use. The college began its work in 1951 through the faith and vision of three men: Anglican Bishop R. O. Hall, Dr. Y. L. Lee (former president of Lingnan University) and Mr. David W. K. Au (a Butterfield and Swire executive). In 1952 the United Board for Christian Colleges in China (American and Canadian) and the Asia Christian Colleges Association (British) began to support the project and now there is a full four year liberal arts college, with the first class graduating in June. The enrolment has grown from 64 in 1951 to 330 this past year, about equally divided between boys and girls. The tuition fee is US $100 a year, but 40% of the students receive

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scholarship aid. More than 50% of the students are Christians. The Board of Directors of the College consists of three main groups: representatives of the local Chinese churches, representatives of mission boards, especially those that are members of UBCCC and ACCA, and prominent local business, professional and academic people.

Thus far the College has been carried on in rented quarters in Hong Kong, but a beautiful campus site has been secured in the New Territories, and building is now actively going on there. The Bulletin does not predict when they will be able to move to the new campus. A picture of some of the officers of the College shows President D. Y. Lin, Vice-President J. H. Pott, Dean James Pong and Chaplain Andrew Roy.

SUBJECT BOURGEOIS IDEALIST THOUGHT TO CRITICISM

This editorial in the People's Daily of Peking for April 11, 1955, deplores the prevalence of idealistic philosophy in China. The editor points out that the united front policy has allowed the petty bourgeoisie to continue to exist, so that "erroneous bourgeois thought still finds a big market inside and outside the Party, the world outlook of many intellectuals is still the idealist world outlook, many Party members and intellectuals are unable to distinguish what is materialist thought and what is idealist thought, a number of Party members and intellectuals are ideologically still idealists or are captured by idealist thought, frequently displaying a tendency towards peaceful co-existence with idealist thought or even towards capitulation to idealist thought."

Although the editor recognizes that "academic debates should be settled by free discussions and not by administrative orders," yet there is a stronger consideration. "Academic criticism and discussions should, in general, be subordinate to the basic principle of preaching materialism and Marxist thought among the intellectuals and the people." For this reason, "representatives who ideologically adhere to erroneous ideas of the bourgeoisie should be regarded as ideological enemies, should be combated and ideologically isolated, while the influence of such erroneous bourgeois ideas among the masses should be stamped out."

In the last paragraph he reminds us: "It must be clearly realized that the theoretical foundation of Marxism-Leninism is dialectical materialism and historical materialism, and that the kernel of the bourgeois thought of all forms is the idealist world outlook. For this reason, the most fundamental task of the Party in its ideological work is to preach materialist ideas and oppose idealist ideas."

In addition to this editorial, there is a considerable number of other and more casual references to the evils of idealistic thought constantly cropping up in the news; this suggests the possibility that the emphasis is now shifting from requiring acquiescence in the Communist social program to a more fundamental acceptance of the philosophical basis in materialism of Marx-Lenin-Maoism.

A SHORT HISTORY OF CONFUCIAN PHILOSOPHY

I have thoroughly enjoyed reading this popular account of Chinese philosophy by Liu Wu-chi, Visiting Professor of Chinese at Yale University (Pelican, 1955, 229 pp., 65¢). It does not take the reader as deeply into the subject as either Feng Yu-lan or Father Wieger, but it outlines the main stream of Chinese philosophy from Confucius down to K'ang Yu-wei in a thoroughly readable way. On the whole the account seems to me to be well balanced and sane. The narrative abounds in the little incidents by which the Chinese love to point up and illustrate the main ideas or the foibles of their thinkers, such as Chuang Chou's dreaming that he was a butterfly and now wondering if he is really a butterfly dreaming that he is Chuang Chou.

The book is not, as the title might suggest, confined strictly to the Confucianist school, but includes also a very considerable account of Taoist and Buddhist philosophy. This however is incidental to the main purpose of the book, and is required only because there was so much interaction between these three streams of thought.

The bibliography, which includes both English and Chinese works, will be found espe-

cially useful for any wishing to pursue the subject further.

For most of the readers of the China Bulletin the reading of this book will be a pleasureable review of fields of thought they have already invaded or an introduction to new ideas they should have heard about years ago. The net result will be an enhanced respect for the intellectual giants with which Chinese history is studded.

MISSIONARY NEWS

Dr. Loren S. Morgan, formerly with the Methodist Hospital in Wuhu, died on June 10. He had been living with his son Carel at Packanack Lake, N.J.

Rev. F. O. Stockwell, formerly a Methodist missionary in Chengtu, and the author of With God in Red China and Meditations from a Prison Cell, has been appointed to work in Sibu, Sarawak. He and Mrs. Stockwell will fly to England on July 5 on their way to their new post.

Bishop Frederick Donaghy, American Catholic missionary from Wuchow, Kwangsi, was expelled by the Communists and arrived in Hong Kong on June 10. For some time he has been the only foreign missionary in all of Kwangsi, and has had to raise rabbits and chickens to support himself. He was denounced in a mass meeting last February, and since then no one, Christian or non-Christian, has been allowed to go near the Catholic Mission.

CHURCH NEWS

A belated news item regarding celebration of Christmas 1954 at Community Church, Shanghai: The church was heated for the three days of Christmas celebration, evidently an unusual luxury. They held their Christmas Eve traditional service, a Christmas night party, and a special service on Sunday the 26th with special music by the choir. The church was crowded for all these events. The big manger scene picture which Sylvia Dzau had painted some years ago, and which had been used every year since then, was this time replaced by a new picture which is described as very attractive, and of a more rustic design, with Joseph as the only figure besides the mother and child. An interesting sidelight on life in China today is furnished by the news of one of the families of the church, father and mother teaching in two different schools in Shanghai, and their doctor daughter serving in Tibet. The retired Community Church organist, Vyvyan Dent, has recently had one kidney removed. He and Mrs. Dent are both in rather poor health, and are planning to make their retirement home in Fiji, to which they hope to go soon. Another Community Church family is Ben and Rhoda Yu. Ben continues to teach piano, and at a recent Chopin recital given by his pupils Woodrow Ching's son played the solo part of a Chopin piano concerto on one piano while another pupil played the orchestration on a second piano. Chopin seems to be popular under Communism, perhaps because he was a Pole.

The Hong Kong Christian Council was organized and incorporated in June 1954. The constituent members are: Chinese Christian Churches Union, Hong Kong District Association of the Church of Christ in China, The Salvation Army, Lutheran Churches, Methodist Churches, United Hong Kong Christian Baptist Churches Association, Sheng Kung Hui (Episcopal), European Ministers and Clergy, Seventh Day Adventist Mission, YMCA, YWCA, eleven organizations with 29 representatives in the Council. The Rev. Paul S. F. Ts'o, Canon of St. Paul's Cathedral, is Chairman, and the Rev. R. Trueman is English Secretary.

W. T. Pinto, an Indian labor leader, reported that in May on a visit to Communist China he had asked to attend mass in a Roman Catholic church on a Sunday, but was told by Communist authorities that churches were closed on Sundays and holidays to provide a weekly holiday for the priests. He was one of nine labor leaders from India who cut short their visit to China on the ground that they were being used by the Communists for the formation of a red-sponsored Asian-African Labor Federation. The 21 other Indian labor delegates continued their tour, and on May 30 issued a statement in Canton stating that actually no decision was made at the Peking meeting.

There will be religious representatives among the Chinese delegation of 45 to attend the